

# LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

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## SKETCH OF THE LIFE OF APOSTLE FRANKLIN D. RICHARDS

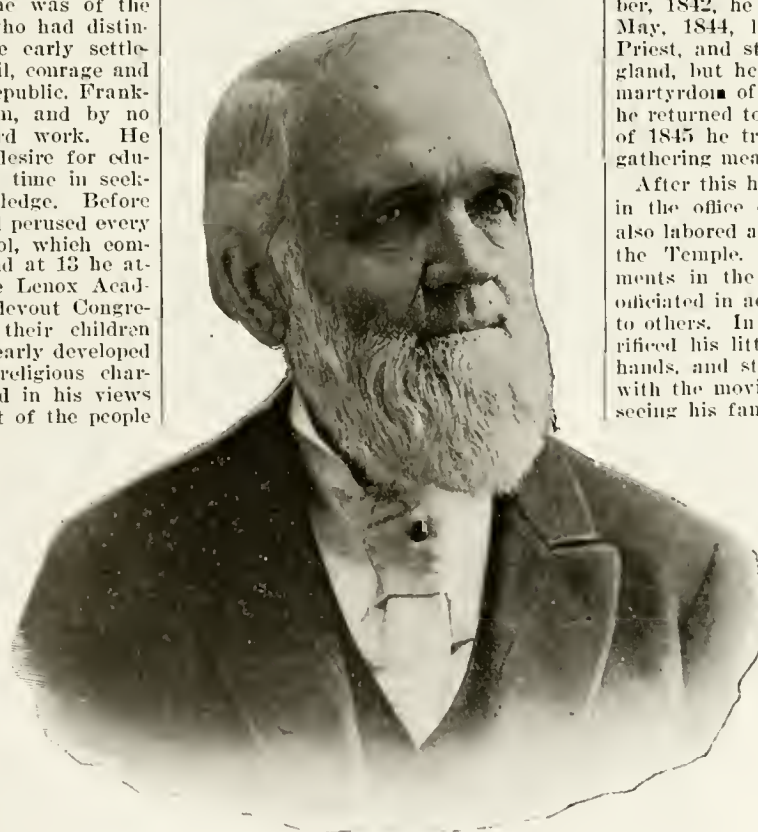
BY APOSTLE MATHIAS F. COWLEY.

Apostle Franklin Dewey Richards was born in Richmond, Berkshire county, Mass., April 2d, 1821. He was the son of Phineas and Wealthy Dewey Richards, and was the fourth born of nine children. Like most all of his early associates in the Church, he was of the old New England race, who had distinguished themselves in the early settlement of our country by toil, courage and patriotism to the young Republic. Franklin was raised on a farm, and by no means a stranger to hard work. He early displayed a strong desire for education and used his spare time in seeking for treasures of knowledge. Before he was 10 years old he had perused every book in the Sunday School, which comprised several volumes, and at 13 he attended for one winter the Lenox Academy. His parents were devout Congregationalists and trained their children in strict piety. Franklin early developed strong impressions of a religious character. He was so decided in his views that he differed with most of the people around him on Scriptural points of doctrine. Because of this he declined a special offer made him to be educated for the sectarian ministry. Elders Brigham and Joseph Young visited Richmond in 1836 and presented the Restored Gospel. Franklin read the Book of Mormon, accepted it as the truth, and later, when his father went to Kirtland, O., with his younger brother, George Spencer Richards, they were baptized into the Church. On his return to Kirtland he found his son, Franklin, ready for baptism and administered that ordinance to him June 3d, 1838, in his native town. Oct. 22d, 1838, he bade adieu to his native home to cast his lot with the persecuted Saints in Far West, Mo. While crossing the Alleghenies he received the sad tidings of his brother, George S. Richards, being assassinated at Haun's Mill, Mo.

Undaunted, he journeyed on to Missouri, and soon after his arrival found employment along the Mississippi river. In May, 1839, he first met the Prophet Joseph Smith. The following spring he was ordained a Seventy and went on a

He attended the laying of the corner stone of the Temple in Nauvoo at the April Conference in 1841, and then resumed his labors in Indiana. He continued his missionary work, though sick with fever most of the time. In December, 1842, he married Jane Snyder. In May, 1844, he was ordained a High Priest, and started on a mission to England, but hearing the sad news of the martyrdom of Joseph and Hyrum Smith, he returned to Nauvoo. In the fore part of 1845 he traveled over 1,000 miles in gathering means for the Nauvoo Temple.

After this he was called to be a Scribe in the office of Church Historian. He also labored as a carpenter and joiner on the Temple. He received his endowments in the Temple and subsequently officiated in administering the ordinances to others. In the exodus of 1846 he sacrificed his little home, built by his own hands, and started his family westward with the moving Camp of Israel. After seeing his family driven into the wilderness he turned his face eastward, and with true heroism left to fulfill his mission in England. Franklin possessed the faith of the ancient Apostles, for with meager clothing and almost destitute of money he made his way to the Atlantic coast and thence across the mighty deep to the shores of Europe. Before leaving the shore of America the last word he received from the exiled Saints was that his wife had given birth to a baby boy and she was lying at the point of death. With this additional trial he resolutely



APOSTLE FRANKLIN D. RICHARDS.

mission to Northern Indiana. He was very successful and soon established a branch of the Church in Porter county. Before he attained his twentieth anniversary he delivered a series of public lectures, which attracted much attention and left a lasting impression upon the minds of those who were in attendance.

commended his family to the Lord, pursued his way to England. Upon his arrival in Europe he was appointed to preside over the Church in Scotland. Shortly afterward he became one of President Orson Spencer's Counselors over the British Mission. He was then 25 years old, and through the serious sick-



ness of President Spencer Elder Richards sustained the responsibility of virtually presiding over the entire Mission. He labored efficiently and faithfully until Feb. 20th, 1848, when he started homeward, in charge of a large company of emigrating Saints. During his mission he received the sad news that his brother, Joseph William Richards, had succumbed to death while marching as a member of the Mormon battalion. Brother Franklin's daughter, Wealthy, had also died during his absence. Upon his return he found his wife and their relatives who had survived the perils of the exodus at St. Louis, Mo. This was the middle of May, 1848. In June he went to Southern Iowa to buy cattle with which to move the company under the direction of his uncle Willard Richards across the plains. The company left for Salt Lake Valley July 5th, 1848, with Franklin as Captain of fifty. The journey was a most trying one, as Sister Richards was very sick nearly the entire distance, but by the blessings of the Lord and kind, helpful friends she survived the journey and is today one of the Presidency of the Relief Societies throughout the Church. They reached their destination Oct. 19th, 1848, with hearts of gratitude to God to be once more with the body of the Church, and especially far removed from the scenes of mobocracy and persecution. Elder Richards exchanged his cloak and other available articles of clothing for building material, and by dint of honest toil and hard labor constructed a small room in which they sojourned during the winter. While dwelling in this humble adobe habitation he was called to receive his ordination to the Apostleship Feb. 12th, 1849. He immediately became associated with the leading men of the community in forming the provisional government of the State of Deseret, in Church work generally, and was very active in establishing the Perpetual Emigration Fund. In October, 1849, he was again called to Europe to continue his missionary labors in a foreign land. He traveled across the continent and ocean with Apostles John Taylor, Lorenzo and Erastus Snow, with other Elders. Hostile Indians, inclement weather, icy streams, etc., went to make up an eventful journey. January, 1850, they visited friends and Saints in St. Louis. They arrived in Great Britain March, 1850. This was an eventful year in the history of the Church, so far as spreading the Gospel abroad is concerned. President Taylor was sent to open the door of salvation to the French nation, Lorenzo Snow to Italy, Erastus Snow to Scandinavia. Orson Pratt was presiding in Liverpool, but being called hastily to Council Bluffs, Brother Franklin was left to edit the *Millennial Star* and preside over the British Mission. He founded the Perpetual Emigration Fund in England on a solid basis, and labored efficiently in every department. Apostle Pratt returned to England. Elder Richards became his assistant, and upon the release of Brother Pratt in 1851 Apostle Richards became President of the British Mission. With energy and great zeal himself and fellow-laborers spread the Gospel throughout the British Isles. He increased the labors in the Liverpool office very materially. In a short time he revised and published a 25,000 edition of the Hymn Book, a new edition of P. P. Pratt's *Voice of Warning*, stereotyped the *Doctrine and Covenants*, prepared and published the *Pearl of Great Price*, paid an interesting visit to Elder Taylor in France, and from 1850 to 1852 about 16,000 souls had been added to the

Church by baptism in the British Mission. He started to Zion the first company of Saints which sailed from Europe under regulations of the Perpetual Emigration Fund, with Apostle Erastus Snow, arranged for the organization of a company to manufacture iron in Utah.

Soon after his return he was again elected to the Legislature and resumed his labors as a law-maker. Early in 1853 he participated in the dedication of the Temple grounds, and laying the corner stones thereof in Salt Lake City. In July of this year he went to Iron county to establish iron works, but this project, under existing conditions, was impracticable. While there Gov. Young and Lieut.-Gen. Wells issued military orders, owing to Indian hostilities. Brother Richards labored faithfully in gathering in the outposts, changing the site of Cedar City and preparing the people to resist the aggressions of the Indians. Returning to Salt Lake City, he was just in time to witness the decease of his mother. He returned to Iron county in October, 1853, and labored there until called to his Legislative work in the winter. While in Salt Lake City he was notified to prepare again for the British Mission. Before leaving he dedicated his home, property and all he possessed to the Lord. He reached England June 4th, 1854, and immediately assumed the responsibilities of the Mission. His letter of appointment from the Presidency implied the amalgamation of the European Missions all under one head, as it authorized to him "to preside over all the Conferences and all the affairs of the Church in the British Isles and adjacent countries." While presiding in Europe he visited the continent, promoting the interests of the Gospel of peace and harmony among the people. It was during this mission that Brother Richards baptized that noble man who has done so much for Zion, especially the youth, in religious and secular education—Dr. Karl G. Maeser. In 1855 he secured for the growing necessities of the Mission the premises now renowned as 42 Islington, which have been occupied from that time to the present as the Mission headquarters. In October, 1855, under President Richards' personal direction, the Saxon Mission was established in Dresden, which has yielded many intelligent converts to the faith.

He was constant in his travels, and it was also within his province to direct the branches in the East Indies, Africa, Australia and other parts, which required the concentration of every interest, with an eye ever single to the glory of God. Brother Franklin was probably better informed on every detail of foreign Missions than any other man. Previous to leaving for his home the Presidents of Conferences met in London and paid a glowing tribute of respect and esteem to President Franklin D. Richards. Oct. 4th, 1856, he once more reached his mountain home. He again became a member of the Utah Legislature, and was re-elected a regent of the Deseret University. April 20th, 1857, he was elected and commissioned Brigadier-General of the Second Brigade of Infantry of the Nauvoo Legion. During the Johnston army troubles he was engaged with a detachment from his brigade to support Gen. Wells in Echo Canyon. With others he left his property to be committed to the flames in case the army persisted in driving the Saints from their homes and despoiling them of their property. July 21st, 1859, he began a political tour in Southern Utah to arrange for the election of a delegate to Congress.

Upon his return to Salt Lake City he was appointed with President John Taylor to meet two companies of emigrants, many of whom were old and endeared associates of these two Apostles. During the seven years following he was laboring chiefly among the Saints. His labors were varied and multifarious, ecclesiastical, political, mill building and agriculture. He was never idle, but the embodiment of industry with hand and brain. July 29th, 1866, he was again called on a mission to Europe, was on the way in two weeks, reached Liverpool Sept. 11th, 1866, and immediately commenced a tour of the Conferences, including Scandinavia and several continental Conferences. In July, 1866, he again became President of the entire Mission. He had a noble corps of Elders to labor in the various fields, and the year following Great Britain alone furnished over 3,400 souls for baptism into the Church, and in about the same time more than 3,000 Saints emigrated to Utah. Up to this time sailing vessels were used for transporting the Saints to America, but President Richards, looking to the future, deemed this inadequate, and changed from the sailing vessel to the steamship, and this has continued until the present time.

This was Apostle Richards' last foreign mission. He had crossed the ocean eight times, and had spent much of his time in the ministry abroad. Under his supervision, the Lord directing him, many thousands of souls had embraced the Gospel, and a much greater number gathered to Zion. His missionary zeal had not abated, but his wise counsels were needed at home with the body of the Church. A new experience in his labors now came to him. In February, 1869, he was elected Probate Judge of Weber county. He occupied this position for fourteen years. He served with great ability and wisdom, making friends on every hand. He was familiarly called by business and political men "Judge Richards." He had many warm friends among the non-Mormon population of the community. Ogden City and Weber county are recognized as next in importance to Salt Lake City and county, and much of the growth and progress of Weber is due to the potent influence of Brother Richards. Up to this time Ogden had no paper. He established and for some time edited the *Ogden Junction*, which subsequently took the title of the *Ogden Herald* and is still running. He did much to improve the schools of Weber county. He organized societies which preceded the Mutual Improvement Associations, and originated a plan by which the youth of Weber county, without cost, could hear the most talented lecturers of Utah on scientific and other subjects. He taught the people by precept and example how to avoid the influence of the mixed population so rapidly gathering into Ogden City, and how to make home pleasant and attractive. During his administration of fourteen years as Probate Judge no decision of his was ever reversed by a higher tribunal. Hundreds of cases of divorce, land estates and land suits were brought before him. He adjudicated the land titles of Huntsville, North Ogden and Plain City. None of these arrangements were ever set aside by any court. Besides these, he had many criminal cases presented before him, the decisions in none of which have ever been reversed. His administration financially was also a great success. Roads were built, and many bridges. The only toll road in the county, the one through Ogden Canyon,



was purchased and made free. His position had no salary attached, and yet he labored with unselfish devotion to the county and people. The expenses of the county were maintained entirely free from debt. He continued a member of the Legislature, traveled, preached and counseled throughout the Territory.

He assisted President Young in organizing nearly all the Stakes of Zion up to the decease of President Brigham Young. Nearing the close of his official career, Congress passed a law known as the "Hoar Amendment," which authorized the Governor to fill vacancies caused by failure to elect officers at the August election of 1882. By claim of authority from this act Gov. Murray appointed James N. Kimball Probate Judge of Weber county. Judge Richards denied the vacancy, and Mr. Kimball instituted a mandamus suit to compel a relinquishment of the office and records to him. The District Court decided in favor of Mr. Kimball. Judge Richards appealed to the Supreme Court of the Territory, which affirmed the lower court. He then appealed to the Supreme Court of the United States, where it rested until the time of Mr. Kimball's appointed term had run out. This was a test case, and had it not been contested with determination the Governor's appointees would have displaced the officers elected by the people, and thus given the political control into the hands of the "Liberal Party."

For many years Apostle Richards was Church Historian and General Church Recorder. This position he filled with usual ability and devotion until the time of his death. He was much interested in work for the dead, and had accomplished as much perhaps in this line as any other man except President Woodruff. He took great interest in the Genealogical Society of Utah, and sought to interest others.

When President Lorenzo Snow became President of the Church Brother Richards succeeded to the Presidency of the Twelve Apostles, and occupied this place when he departed this life. He was endeared to his associates and to all the Saints and many not of our faith because of his kind, affable manner. During the latter years of his life his time was chiefly occupied in the office of Historian, but he visited many of the Stakes and was faithfully industrious to the last. In the fall of 1899 he became enfeebled through strokes of paralysis, and after an illness of several weeks, accompanied by brief spells of apparent improvement, he passed quietly into the spirit at 12:14 Saturday morning, Dec. 9th, 1899, at his home in Ogden City.

President Richards was noted for the kindness of his heart, the gentleness of his manners, and his constant, unceasing devotion to the work of God, and while he has gone to the unseen world he still lives by the great labors of his life, and will be perpetuated in the love and memory of the Saints throughout all generations. His funeral was held in the Ogden Tabernacle Dec. 12th, 1899, was attended by a host of the Saints, and his remains were laid quietly to rest in the Ogden Cemetery. President Snow, his Counselors, Elder Brigham Young and others spoke at his funeral in terms of highest esteem. Among the glowing tributes of respect to the character and faith of President Richards President Joseph F. Smith said that he had seen him under such trying ordeals that few could endure, and under which President Richards had shown the patient submis-

sion, faith and devotion of Job, when he exclaimed, "Though He slay me yet will I trust in Him." The industry, integrity, faith, purity and devotion of such men will serve as a beacon light to all generations who shall read his history, bless his memory and praise God who sent him to perform his part in the great dispensation of the fullness of times.

### OUR CONFERENCE PRESIDENTS.

Special traits of character inherited or developed in progenitors, frequently are seen in their posterity; and this is true to a marked degree in the subject of our sketch. President J. Spencer Worsley was born in Provo City, Utah, Oct. 17, 1878. He is the eldest child of a family of six children. His parents, Mr. and Mrs. J. H. Worsley, resided in Provo City until he was 8 years of age, when they removed to Ashley Valley, Uintah county, Utah, where they resided some eight years. However, through the lack of educational facilities, due to the early growth of a new country, they returned to Provo that they might have better opportunities to educate their children. Since that time he



ELDER J. S. WORSLEY.

has been compelled to pursue his search for knowledge in connection with worldly duties, which he did until December, 1898, when he received a call to take a mission to the Southern States. He then applied himself to a theological course in the Brigham Young Academy at Provo.

His labors in the missionary field prove that he has made good use of the chances he has had. On April 20, 1899, he left his home and loved ones, in obedience to the call he had received. Arriving at Chattanooga headquarters, he was assigned to labor in East Tennessee Conference, arriving at his field of labor on the 26th of the month. President Worsley comes from "good old English stock" on his father's side. His grandparents joined the Church in England, came to Nauvoo and took part in the travels and hardships in the early rise of the Church. His grandsire died at St. Louis, Mo., leaving a widow, two sons and four daughters, who are all faithful Latter-day Saints. His father is a blacksmith, which accounts for the iron will of his son in trying to do his duty in the dissemination

of Gospel truths. On his mother's side his progenitors are a race of people of whom we may be proud, tracing his lineage back to the martyred Apostle David W. Patten, Titus Billings and Isaac Worsley; names so prominent in the early history of the Church that it is not necessary to detail their labors. His grandfather, A. N. Billings, came to Utah in 1848, passing through all the trials of frontier life. He suffered heavy losses by Indians and other causes; was called to fill a mission to Eld Mountains, of which he had charge and built a fort near the present site of Moab, Grand county, Utah. President Worsley's mother was born in Manti, Sanpete county, Utah. Her parents moved to Provo, Utah, when she was small. She attended the best schools until she became a teacher, which prepared her to instruct her son, and the effects of her training has proved of great value to him. With such parentage and such home teaching we look for a good work from President Worsley.

### Abstracts from Correspondence.

If you will kindly spare me a little space in The Star I would like to give my testimony as to the truth of the Gospel. I know that Joseph Smith, our Prophet, was sent of God to restore the Gospel in this, the last dispensation of time. I know the blessings promised of God to those who obey His ordinances are enjoyed by the faithful today, even as when the Former-day Saints were on earth, and that the signs do follow those who believe. As soon as I listened seriously to the Elders as they unfolded the plan of life and salvation I became convinced of its truth, and was baptised, on the 6th day of last May, by Elder Joseph R. Jeppson. That same night, after my baptism, my sister was taken violently ill. All the remedies we gave her failed to relieve her, and we felt she would die if she could not receive help. I asked her to have the Elders administer to her, and she consented, and immediately after fell into a sweet sleep and slept until morning. It would take too much space to tell all the things that make me know it is the true and everlasting Gospel of Jesus Christ, which was delivered by the angel to Joseph Smith, our noble Prophet, for my testimony is added to and grows stronger each day. "Line upon line and precept upon precept," the testimony is given through the whisperings of the Holy Spirit, that Comforter which was promised us by our Lord and Master ere he left us to ascend into heaven, and I would that all people and all nations might know the joy and peace which fills one's whole being when earnestly striving to follow the teachings of the Spirit, and obey the Gospel commands. May God bless and keep us each and every one, and may we hold to the iron rod until it leads us to the throne of God in His beautiful kingdom prepared for those who love Him, is the prayer of your sister in Christ.

Virginia C. Moon.

Ponchatoula, La., Oct. 12, 1900.

Join hands with the righteous and take Christ as the Captain of our Salvation, and the banner of Truth will yet wave over every land and clime.

Spend less than you earn; earn all that you spend.

Fear God, love one another, honor yourself.

Be just, then generous; honest, then liberal.

Pray without ceasing, and never cease praying.





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SATURDAY, OCTOBER 27, 1900.

### ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

### EASY TO CRITICISE.

"It is easy to sit in the sunshine  
And talk to the man in the shade."  
It is easy to float in a well-trimmed boat,  
And point out the places to wade.  
But once we pass into the shadows  
We murmur and fret and frown,  
And our length from the bank, we shout for  
A plank,  
Or throw up our hands and go down.  
It is easy to sit in your carriage  
And counsel the man on foot;  
But get down and walk and you'll change  
Your talk,  
As you feel the peg in your boot.  
It is easy to tell the teller  
How best he can carry his pack;  
But no one can rate a burden's weight  
Until it has been on his back.  
The up-curved mouth of pleasure  
Can preach of sorrow's worth;  
But give it a slip, and wryer lip  
Was never made on earth.  
—Ella Wheeler Wilcox.

To glorify God is the mission of every  
soul upon the earth.

### "DOING GOOD."

What volumes may be penned from these two words—"Doing Good!" What wholesome pleasure; what blessed happiness would be ours to enjoy; if every soul were but engaged in doing good! Yes! Life would be more sweet; our homes a divine abode; and the earth would be transformed into a heaven—being full of the glory of God, full of peace, bliss, unity and good-will! The secret of real joy here with a hope of eternal salvation hereafter, depends upon our conscious application of these two words, and our practical daily adoption of them. To do good, is to aid all that stand in need of our assistance, shun evil, yield not to temptation, honor your calling and prove yourself a useful instrument in the hands of a merciful God.

Peter, the Apostle, that stalwart giant of truth, while speaking to his brethren concerning the Lord Jesus, summed up the whole of the Master's life, mission and work, in these two words—Doing Good. Said he: "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him." It matters not where the Lord was found; whether He was in the Temple at Jerusalem; on the stormy sea of Galilee; the streets of the Holy City; the wilderness, the mount, or the Council Chamber, "He went about doing good." Yes! doing good to all; leaving blessings for the downcast; joy for the mourner; comfort for the sorrowful; strength for the afflicted, and words of light, life and truth for the children of men. His whole life was made up of acts which characterized Him as one who went about doing good! He restored to the blind their sight; to the deaf their hearing; to the dumb their speech; to the lame strength in their limbs; to the bereaved Jarius his daughter in life, and to the sorrowing widow her only son. What a wonderful life was His! How replete with blessings for all; how superabundantly kind, merciful, and forgiving was He! His was a life devoted to the will of His Father: prompted by love for the human race, crowned with a desire to do good unto others, administer to their wants, and bless them in their trials and tribulations. Well may such a noble, divine, holy life be expressed in these very significant words, "He went about doing good!"

There is a great deal of difference between trying to do good and the act of doing good! What we should aim at is the end—doing good! and not be content with the mere trial. There are a thousand ways in which we can apply ourselves in the exercise of doing good; there are innumerable avenues opened on every hand that we may traverse and find regions awaiting our administrations. There is a vast field outstretched before us and the possibilities for doing good are met on every side, so that no one need be idle or excuse themselves because of a lack of opportunity, for the field is ripe with privileges for all who are inclined to avail themselves of the same. Jesus did not merely strive to do good, but He actually went about doing good, so the Good Word informs us. May we not then naturally enough expect to find all His followers engaged in the same holy Christ-like conduct? It is the only reasonable and logical sequence; if they follow Christ they are going to be transformed into His image and likeness, and become like Him in all things.

Oh! how very true it is, that there are those who loudly profess their fidelity and loyalty to Christ and His laws; who claim Him as their Lord and King, and yet at the same time will become so loose, vile and wanton, that they will persecute, mock and revile those who may chance to differ with them as pertains to the Gospel of Jesus Christ. In persecuting your fellowman are you doing good? With hatred and malice manifested in your lives do you think for one moment that you are following the Lord, who went about doing good? Verily no! Such were impossible! When you hear some self-righteous, pious old minister belch forth a storm of anathemas, and wild denunciations against another class or sect, you may know by his mean display what is in the heart of the man. You may know by whom he is led if you will study the passions and propensities that govern his nature. We are commanded to follow the Lord and keep in His steps, then we should ever be found doing good, blessing and not cursing, alleviating and not suppressing, pointing out the way of Eternal Life, exercising towards all love unfeigned, with malice and hatred for none.

It may be that you have read lives of Christ, beautifully written with eloquent composition, and you have admired the talent of the persons who could write so well; but the best life of the Messiah is written in those words accredited to Peter; "He went about doing good!" This is a concise biography, but a remarkable one indeed, for it omits nothing and covers the whole. Do we follow Christ; do we go about doing good? Do we love Him with a pure, unselfish, disinterested love, yes, do we love Him because we are grateful to Him for His atoning sacrifice, and for His precious words of heavenly truth divine, not obedience that is prompted by force; nor of compulsion; nor of fear; but one that is influenced by the same spirit which actuated the Son of God when He said, Father, Thy will be done!—working for the honor and glory of God. The very act of doing good brings joy and gladness to the heart of the doer, and comfort and happiness to the recipient thereof. The inward peace and bliss which one feels when he is doing good is of itself sufficient to repay one for the action; but this is not all, by doing these things we not only realize joy in this life, but salvation in the life that is to come.

Let the love of Christ burn in the heart and soul of a person, and let that heavenly power influence them in their acts, and they will not, cannot go astray. Nothing but our own transgression and evil ways can separate us from the love of God which we have received in Christ Jesus our Lord. If we will ever let this question arise before us in our journey through life, Am I doing good; is this a righteous act? we will not scorn or hate, mock or revile, deride or persecute our fellowman, for these things are not good and they shall have no place in our midst. God is the Eternal Parent of all things good, while the wicked Lucifer is the author of all things bad.

Christ dealt out the honest truth to the people and so must we. He obeyed the will of His Father, we must therefore do likewise. Regardless of the esteem of the world, popular opinion, and public favor; averse to all human parade, pomp and ceremony, He stood for the right, went about doing good, and glorified God, whose only begotten Son He was. His trials and temptations were many; His persecutors and offenders not



a few; but He braved all, led the Way, marked the Path, erected the Signal-boards and raised the Finger-posts, pointing the course of Eternal Life. "Make us like Thee," should be our constant prayer, our daily supplication; that we too may brave the storms of persecution, shun the wiles of the evil one, overcome temptation, and do good to our fellowman.

"These are Thy glorious works, Paroet of good,  
Almighty, T'blue this universal frame,  
Thy wondrous fair; Thyself how wondrous then."

### History of the Southern States Mission.

(Continued from Page 374.)

December, 1899.—On the 1st and 2d conference was held at London, Kentucky, with the Elders of the East Kentucky Conference. It was impossible to procure a hall in which to hold public services, so a large room in the Riley House was prepared for that purpose. This conference assembly was a success, so far as the Elders were concerned, but a failure from a public point of view.

The Middle Tennessee Conference was held in Nashville on the 9th and 10th. The Odd Fellows' hall was secured for the occasion. A very slim attendance of strangers was noticeable, perhaps from the fact that the weather was disagreeable. The Nashville American gave a fair report of the Sunday meeting.

On the 16th and 17th the Chattanooga Conference was held in Chattanooga. Two public meetings were held in the Congregational hall, 708 Market street. The attendance was fair and the meetings were spirited and good. President Rich extended an invitation to all the ministers of the city to call on the Elders at headquarters. He said: "Let us not hate one another, but let us reason together. If you have a truth that we have not, we will gladly accept it, and if we have an error that you can point out, we will as willingly abandon it, and be thankful to you for showing it to us."

No doubt it was in accordance with this invitation that Rev. J. Whitcomb Brougher, pastor of the First Baptist church of this city, preached the same night a sermon on "Mormonism and Polygamy." The tirade was in keeping with the regular falsehoods afloat about our people. The Rev. said: "There are some things about Mormonism which must be given up before it can be recognized as a Christian church." "Mormonism is based on a tissue of lies," was another charge made by this worthy gentleman. Two or three days after this sermon was delivered Elders J. Stokes and L. F. Rich called on Dr. Brougher, who admitted to them that he had never read anything at all concerning the Latter-day Saints except from their enemies. He would not discuss the principles of the Gospel of Jesus Christ, neither would he ask the brethren any question about their faith, for they tried every possible way to get him into a conversation upon the subject of Mormonism, of which he had said so very much in his sermon on Sunday night. This learned divine is a fair sample of those who revile the people of God most—they know not of that they do speak about.

President Rich made a vigorous reply through the columns of the News, one of Chattanooga's dailies. This appeared on Dec. 25th (see page 69, of vol. 2, of The Southern Star). The Rev. attempted to answer on Jan. 1st. His second attack, like the first effusion of total ignorance and unmitigated hate, may truthfully be called No. 1 enlarged upon. President

Rich replied to this (see page 77 of vol. 2, Southern Star.)

This silenced the doctor and he at once sent to Nashville for one Rev. E. E. Folk, who had recently spent almost two whole weeks with the Mormons in Salt Lake City. This fellow delivered one of the most sensational sermons ever heard in the city of Chattanooga. According to Mr. Folk, virtue was unknown among the Mormons. He painted such a black, filthy picture that many of the people who were present left in disgust long before his sermon was finished, which lasted over two hours. To this new-comer President Rich replied in very forceful terms and the same was published in the News; it may now be seen page 86 of vol. 2. The liberality tendered by the News showed them to be Americans. They exhibited a fairness not often shown to the Mormons.

This incident occasioned much comment in religious circles in Chattanooga, and was the means of making many friends for the cause of truth and explaining the principles of righteousness. Many personally expressed congratulations for the able manner in which the discussion was conducted on the part of President Rich, and also letters were received to the same intent. The work was prospering very nicely, and the month closed with all well in the field.

January, 1900.—The New Year dawned and found us all well and not anything startling going on in the Mission field. The annual report was published in the Star and made a good showing. On the 20th and 21st conference was held in New Orleans with the Mississippi and Louisiana. The conference made a good impression. New Orleans journals spoke very highly of the Elders. In addition to the presence of President Rich there were also Brother and Sister Hyldahl and Elder L. R. Anderson.

On the 22d the following Elders arrived from the West: A. J. Stoddard, John Knight, Neils Behram, John V. Sperry, Thos. H. Karren, R. A. Palmer, N. B. Porter, J. H. Stocks and David Sudwort.

On the 27th and 28th conference was held at Macon, Ga., with the Elders of the Georgia Conference. It was a success and allayed much prejudice in that city. Many men of high standing there expressed themselves in terms of praise for our people. (To be Continued.)

### Union Pacific Railroad.

Another Portland train. Two trains daily. Effective April 22, the Union Pacific, Oregon Short Line and Chicago Railroad and Navigation company will place in service an additional Portland train.

This train, "The Pacific Express," will leave Kansas City 10:40 a. m. Only three days on the road.

Equipped with Palace Sleepers, Free Reclining Chair Cars, ordinary Sleeping Car, Dining Car Service (to Granger).

The time of the present Portland train, "The Overland Limited," leaving Kansas City 6:40 p. m., will be reduced 2 hours and 45 minutes between Granger and Portland.

Only 69 hours Kansas City to Portland.

Palace Sleeping Cars, Dining Car Service, Buffet Cars, Chair Cars.

For time tables, folders, illustrated books, pamphlets descriptive of the territory traversed, address J. F. Aglar, general agent, St. Louis, Mo.

### Special Low Rates Via

Union Pacific Railroad every Tuesday to Colorado, Utah, Montana, Idaho, Oregon, Washington. For particulars address J. F. Aglar, General Agent, St. Louis.

### OUR CONFERENCE PRESIDENTS.

Elder R. L. Houtz was born in Salt Lake City, Aug. 13th, 1876. His parents, Henry P. and Sarah Houtz, having accepted the Gospel in the East, came to Utah in 1848. They experienced the trials and endured the hardships incident to Pioneer life. In 1880 they left Salt Lake City and settled in Idaho. In 1886 they returned to Salt Lake City, in order that their children might have the benefits and advantages of the better schools than those of Rockland, Idaho, where they resided.

Brother Houtz attended the District school, and later attended the L. D. S. College, where he spent three years. In 1892 they moved back to Rockland, and engaged in the sheep raising business, so that it can be said of him, as of David the Psalmist, "he tended his father's flocks." He was always attentive to religious duty, and was ever interested in Sunday School and mutual improvement work. In the Ward he was obedient, energetic, and ambitious.



ELDER R. L. HOUTZ.

It was on the 31st of October, 1898, that he was informed by letter from Box B. that his presence, time and talents were desired in the Mission field. The Lord required his labors, and he cheerfully responded to the call. On the 14th of December he was set apart for a mission to the Southern States, and upon arriving at Chattanooga was assigned to labor in the North Carolina Conference. He had scarcely spent one year in the service of the Master before he was called to act as a counsellor to President J. M. Haws. He filled this calling with signal ability, and was beloved by all his brethren.

When President W. H. Boyle was released from his labors in the South Alabama Conference, Elder Houtz was chosen to fill his place, and so we find him today President of the South Alabama Conference. Brother Houtz is a willing worker, humble, steadfast, and true. In a recent letter he said, "My only desire has been, and is now, to do my whole duty; that I may be a credit to my parents, and an honor to the cause I represent; that when I may leave the Mission field, it can be said, 'He did his duty.'"



## OPENING ADDRESS OF THE CONFERENCE.

President Lorenzo Snow at the Seventy-first semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, in the Tabernacle, Salt Lake City, October 5, 1900, said:

Brethren and Sisters:—I feel to rejoice greatly for this opportunity of meeting with you this morning and to deliberate upon all such things and talk about them, as may pertain to our present condition and secure our future prospects. When this Gospel—these principles which we have espoused, came to our ears in the different countries and nations where they found us, of course they opened up to us certain prospects—prospects that relate to the present time, and to present time matters, of the highest consequence in relation to our temporal salvation; and again, prospects in reference to the future; what should be the outcome of keeping the commandments of God; what should follow; what should be the results when we have accomplished these things that are required of us; what would be the results in the next life?

Now, so far as regards our temporal advantages and our temporal prospects, they certainly must be far superior to any that were before us before this Gospel reached us; before the offer of salvation saluted our ears. In the days of Noah the Gospel which we have espoused was proclaimed to the people of his generation, and the same prospects as are presented to us were presented to them, temporal advantages, temporal salvation, and spiritual exaltation and glory; and the circumstances were of that character that every person that listened to the voice of Noah could receive clear manifestations, satisfactory knowledge, that what he said came from the Almighty—came from the Lord. Now, when we received these principles it was clear to us, I presume, that we received, actually received, assurances, the most perfect assurances, that what was said to us, was actually of the Lord, that the parties that brought us these principles were actually inspired from the Most High, the nature and character of the work that each one would necessarily have to perform, the circumstances that would surround us and the trials and temptations to which they had to be exposed, would require a perfect understanding, not through the teachings of these individuals that proclaim to them these principles, but actual manifestations and assurances that should come from the Lord, either by extraordinary faith or by a perfect reception, physical and spiritual, of the Holy Spirit, a baptism of the Holy Ghost, as was promised in former days to those that should receive the Gospel.

### Witness of the Truth Necessary.

And I dare say that the people that are before me this morning have learned that it was an absolute necessity to have a perfect understanding, a perfect knowledge, and that it should come from the Lord, that what they had received and what they had sacrificed for—it was necessary. I say, to have a perfect understanding, and an understanding that could only come directly from the Lord. It would not be satisfactory simply to turn over the leaves of the New Testament and to see that these principles were in accordance with those preached by the Apostles of old, but to have this knowledge come direct to themselves from the Lord. Now, I say this in order that if there are any here, any person, any Latter-day Saints, who have not advanced to this knowledge and can see

and understand clearly that they have espoused the principles of salvation and exaltation and glory, and that directly from the Lord, it is time they were about it—about receiving this information.

### Trial and Sacrifice Essential to Perfection.

We are not through with our labors yet, although we have got through a great many of them that have been considerable of a trial to us, and temptations, perhaps, have been to some of us of a nature that almost amounted to a disposition to turn away from the principles that we had received. The trials, the temptations, have been very great to many of our people, and more or less, perhaps, to all of us. It seems to me the nature of the gospel of life. The Lord seems to require some proof on our part, something to show that He can depend upon us when He wants us to accomplish certain things in His interest. The reason is that the condition in which we will be placed in the future, as time passes along, as eternity approaches, and as we move forward in eternity and along the line of our existence, we shall be placed in certain conditions that require very great sacrifice in the interests of humanity, in the interests of the Spirit of God, in the interest of His children and our own children, in the generations to come, in eternity. Jesus Christ, the Son of God, was once placed in a condition that it required the highest effort in order to accomplish what was necessary for the salvation of millions of the children of God. It required the highest effort and determination that had to be exercised before the Son of God could pass through the ordeal, the sacrifice that was necessary.

I believe that His Father had educated Him, had passed Him through scenes that were of a very serious character, of great trials, and He knew just what He could depend upon from the facts that were illustrated and shown by His experience. We place men here from time to time in positions of Presidents of Stakes, as Bishops of Wards. We are called upon sometimes to take into consideration whom we will place in this Stake or that Stake of Zion to preside over us. Perhaps there are 14,000 members, Latter-day Saints, in that Stake, or there may be 15,000 or 20,000, and the prosperity of the people of that Stake, to a certain extent, anyway, depends upon the qualification of that President.

### How Responsible Positions are Filled

Well, now, how can we determine in order to make the proper selection? How are we to determine so as to make a wise selection, in placing the responsibilities upon a man that we propose to take this position? The people of the Stake are greatly concerned; they want a good man; they want a wise man; they want a man that by night and by day will think how he can best improve them, make them happy, place them in circumstances that will be agreeable and advance them. We look around to find a man that we feel has a thorough interest in the people and who is a wise and a good man, and it is well that we should. That is our business—to look after the interest of the Saints, and to place such men before them to look after their interests as will be faithful in their calling and will be unselfish, and will not spend their time in any other direction than that which pertains to the general ad-

vancement of those they are appointed to look after. Well, is it possible that we sometimes make a mistake and get the wrong man? Is it possible? Well, you perhaps should be the judges. But I can tell you one thing surely, that we use our best efforts to find the proper man. How do we do it? Well, we send somewhere about 1,800 missionaries to the nations of the earth. We keep about that number of missionaries in the different nations. We appoint men here at home, we place responsibilities upon them, large responsibilities. We look over the history of these men. Perhaps this man was a Bishop. Well, how did he act and perform his duties as a Bishop? Did he devote himself to the interests of the people of his Ward, or was he trying to make himself wealthy? Was his mind devoted to saving what he could for himself and in enhancing his own individual interests and that of his wife and children, and neglecting the interests of the people of his Ward? How is it? Well, we inquire around. We get the history of the man, his past experiences. He has had several calls here and there. Did he answer those calls? Was he called as a missionary to leave his wife and his children and go to the nations to be gone two years or three years or four years, as the case may be? And did he go or did he say: "Oh, no; I would like to go very well, but my circumstances are not quite so pleasing or advantageous as they ought to be under such circumstances in order that I might go; I cannot go and leave my family very well?"

Did he make these excuses, and how has he been all along the path of his life for the past few years or for many years, as the case might be? We judge the man not always by his looks or appearances; not always by hearing him preach a sermon; but we judge him by what he has done or failed to do in the past. That is just the way the Lord intends to do with you or me exactly. We will be judged according to what we have done or what we have failed to have done all along the line of our experiences. When Jesus was placed in a condition where acting in propriety or otherwise confronted Him; when He saw before Him the cross and the immediate prospects of being placed upon it and of His undergoing those excruciating tortures that He had seen others experiencing, then His nature failed as it were and He said: "Father, if it is possible that this experience or this cup pass from me, let it pass."

That is the way He told the Lord. But notwithstanding, He said: "If this cannot be done, Thy will be done, and not Mine." So He was placed upon the cross and suffered that excruciating torture. Supposing that He had failed, the nations of the earth, and the people of the Lord, His sons and daughters, would have failed to be put into that position of having the opportunity that you and I have today. They would have failed for a long time, to say the least. Of course, the provisions would have been made and the work of the Almighty would have been proceeded with, but there would have been a halt there. But the Lord knew just what He could depend upon, and therefore He selected that Son of His, our Savior, Jesus Christ, and He has wrought out that great work of redemption for the human family, the living and the dead.

### What the Gospel Has Done for Us.

Now, brethren and sisters, what have these principles we have espoused done



for us? Are you satisfied? I am, perfectly and fully satisfied. I have gone through a great many things that were very unpleasant, far from being agreeable all along the line, and I do not know how much further or what else will be required of me of this character; but I am satisfied with what the Lord has done for me and what I expect He will do in regard to my temporal affairs, temporal salvation, and also in regard to the future.

My hopes in reference to the future life are supremely grand and glorious, and I try to keep these prospects bright continually; and that is the privilege and the duty of every Latter-day Saint. I suppose I am talking now to some Latter-day Saints that have been sorely tried, and they have thought sometimes, perhaps, like the Savior felt, that He had no friends; that His friends had all gone; and everything was going wrong, and everything was disagreeable, and his circumstances were continuing to get worse and worse, and those that he depended upon for assistance failed perhaps to render the assistance expected, and all that sort of thing. Likewise everything sometimes becomes dark to us and we almost forget the relationship that we stand in to the Lord, and begin to feel as though it was not what we expected.

I wonder if there are not a few here within the sound of my voice that have feelings of this kind, like old Job had, for instance. A poor man who wondered why his children were taken from him; why his herds were destroyed and why his houses, his dwelling, went up in flames, and why he was left without anything. He formerly was a very wealthy man, left without anything. Well, his friends came about him. They were supposed to be friends. They were friends formerly. They came about him and wanted to show him that these evils came upon him because he had failed to do his duty in the past; because he had committed some sin. That was the kind of ideas that they had that they communicated to him. But there was nothing of the kind. It was not so. They were vastly mistaken. The Lord has a certain position in which He sought to place Job in the future. At some future time, when years and years had rolled away, perhaps, and He wanted to try him. He wanted to educate him so that he would not complain, no matter how illy he thought himself treated by the Lord. That was a glorious trial of Job's. It has come down in history; his experiences and his trials, and it has been a wonderful consolation to the people of the Lord to read the history of his experiences and his trials and how well he passed through them.

#### Glorious Future Prospects.

The religion that we have received, the principles of exaltation and glory that you and I have received, bring upon us persecution, or else they are not those principles that we thought they were. They bring upon us trouble upon the right hand and upon the left, but we should seek to be calm and cool as Job learned to be calm and cool under circumstances of the most unhappy character. We should learn to do this, and there are things that are provided for us by which we can learn this. Think of how much worse you and I might be, and then think of what superior blessings we actually possess. We know that in the future, after we have passed through this life, we will know this. We will then have our wives and our children with us. We will have our bodies

glorified, made free from every sickness and distress, and rendered most beautiful. There is nothing more beautiful to look upon than a resurrected man or woman. There is nothing grander that I can imagine that a man can possess than a resurrected body. There is no Latter-day Saint within the sound of my voice but that certainly has this prospect, of coming forth in the morning of the first resurrection and being glorified, exalted in the presence of God, having the privilege of talking with our Father as we talk with our earthly father.

What a glorious thing! We'll know no prison walls, your friends turning away from you, your being dispossessed of your property, being driven from your home, being cast into prison, being defamed. These things do not hurt you one particle. They do not destroy your prospects, which are still glorious before you. And then we should understand that the Lord has provided, when the days of trouble come upon nations, a place for you and me, and we will be preserved as Noah was preserved, not in an ark, but we will be preserved by going into those principles of union by which we can accomplish the work of the Lord and surround ourselves with those things that will preserve us from the difficulties that are now coming upon the world, the judgments of the Lord. We can see, as we read in the newspapers, we can see that they are coming upon the nations of the ungodly; and they would have been upon us if we had stayed among the nations, if the Lord had not inclined our ears and brought salvation to us, we would have been as they are and will be.

Well, now, brethren and sisters, I feel to say God bless you. Here are my counselors. We are one. We are united. We do not quarrel with each other. We speak well of one another because we ought to do it, and we think we are worthy of being well spoken of by each other. And here we have twelve men sitting in front of me—twelve Apostles. There are many of these that you know. You know them from hearing what they have accomplished. You have a personal acquaintance with some of us. Now, they are with us heart and soul. We are united together. We do not quarrel with each other. We do not slander each other, but we go where council requires and we are heart and soul together. What for? Not to make ourselves rich, not to make ourselves wealthy, but to see what we can accomplish in the interests of the people, and we are laboring continually to see what we can do. We come together every week and we talk about what we can do for the people. What can we do for these forty-two or forty-three Stakes of Zion? Are some of the Presiding Elders, some of the Presidents of these Stakes, getting too old to administer to the people? Are some of them neglecting their interests? We talk these things over. We study and consider them. We try to ascertain what they are doing and what their feelings are and how they manifest themselves in the presence of the people. Are they working for themselves? Are they trying to see how much money they can get into this bank or the other, or are they engaged heart and soul in doing what should be done in their respective responsibilities? Well, we are not idle in these things.

You will have some speakers here during this Conference, you will probably have in the neighborhood of twenty speeches here. When the brethren arise

to speak you ask the Lord to let them say something that you want to know, that they may suggest something to you that will be of some advantage to you. If you have any desire to know certain matters that you do not understand, pray that these brethren in their talks may say something that shall enlighten your mind in reference to that which troubles you, and we will have a grand and glorious Conference, a better one than we have ever had before. Strange as it may appear, our last Conference always seems the best, and may this be the case; and you, brethren and sisters, let your hearts rise up to the Lord and exercise faith while our brethren are talking to you. We will not be disappointed and you will not go home, you will not retire from this Conference without feeling that you have been greatly and abundantly blessed. Amen.

#### New Company of Elders.

John P. Greene, South Carolina Conference.

John A. Richey, Mississippi Conference.

Joseph Johnson, Kentucky Conference.  
Franklin Crow, North Kentucky Conference.

Wm. Parkinson, Virginia Conference.  
James F. Iverson, Kentucky-Nashville, Tenn., Conference.

Hiram Morrison, North Alabama Conference.

Ed J. Smith, Kentucky Conference.  
Jefferson Boffin, Georgia Conference.

Wm. C. Wootton, South Alabama Conference.

Oscar Geertsens, North Ohio Conference.

Ed L. Linford, Virginia Conference.

George O. Hamblin, East Tennessee Conference.

Preston D. Thomas, Mississippi Conference.

George Q. Stephenson, North Kentucky Conference.

Jesse H. LeFevre, Georgia Conference.  
Ed C. Bagley, North Ohio Conference.

Crozier Kimball, East Kentucky Conference.

Wilford McKendrick, South Alabama Conference.

Warren D. Reed, East Kentucky Conference.

#### Releases and Appointments.

##### Releases.

Thomas M. Stevensen, Louisiana Conference.

G. M. Williams, North Carolina Conference.

Joseph E. Caldwell, North Carolina Conference.

J. W. McIntosh, North Carolina Conference.

E. B. Snow, Jr., North Kentucky Conference.

##### Transfers.

J. P. Poulsen, North Alabama Conference to South Ohio Conference.

#### THE DEAD.

Brother S. B. Mormon, of Defeated, Smith county, Tenn., departed this life Oct. 12th, 1900. He was born July 6th, 1868, and was baptized August, 1900, by Elders Emory Barnes and John Kingdon, and lived a faithful Latter-day Saint up to his death. He bore a faithful testimony to the truthfulness of the Gospel while lying upon his deathbed. He leaves a mother and brother and several sisters to mourn his loss.

Little Alice Jones, the infant girl of L. T. and Quilla Jones, departed this life Oct. 7th, 1900. She was born May 2d, 1899, and was the only child of loving parents. Earth hath no sorrow which heaven cannot heal.



## REPORT OF MISSION CONFERENCES FOR WEEK ENDING OCT. 6, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE	
Geo. A. Adams.....	Chattanooga.....	14	324	.....	54	76	34	331	28	10	.....	12	17	241	.....	2	Chattanooga.....	Tennessee	
Heber S. Olson.....	Virginia.....	30	585	.....	101	15	93	3	6	1	.....	6	37	278	.....	2	Richmond, Box 388.....	Virginia	
J. G. Bolton.....	Kentucky.....	23	632	.....	135	11	141	18	329	68	3	.....	7	25	129	.....	Centre.....	Kentucky	
J. Spencer Worsley.....	East Tennessee.....	27	572	.....	30	101	14	14	526	121	.....	45	39	143	.....	.....	Hale, Mitchell Co.....	N. Carolina	
W. D. Reucher.....	Georgia.....	31	856	.....	307	42	181	20	262	23	53	6	11	68	781	1	5	Savannah.....	Georgia
A. C. Strong.....	North Alabama.....	30	512	.....	97	104	132	21	400	199	35	4	7	53	485	.....	4	Memphis, Box 153.....	Tennessee
John H. Bankhead.....	Florida.....	30	632	.....	268	23	144	1	404	120	27	1	21	40	302	1	5	Valdosta.....	Georgia
John Reeve.....	Mid. Tennessee.....	30	582	.....	74	72	147	33	617	12	16	.....	7	35	345	.....	1	325 N. Summer st. Nashville.....	Tennessee
J. M. Haws.....	North Carolina.....	38	617	.....	133	43	258	14	210	56	11	1	14	53	604	3	.....	Goldboro, Box 924.....	N. Carolina
C. R. Humpherys.....	South Carolina.....	28	586	.....	298	20	193	9	123	64	26	.....	9	38	467	.....	4	Blacksburg.....	S. Carolina
G. M. Porter.....	Mississippi.....	7	96	.....	215	23	32	.....	28	4	6	1	5	3	75	.....	.....	Ackerman.....	Mississippi
W. W. MacKay.....	East Kentucky.....	23	504	.....	35	294	162	7	489	78	41	3	19	67	353	.....	.....	Barboursville.....	Kentucky
F. H. Critchfield.....	Louisiana.....	4	36	.....	19	.....	16	.....	45	4	3	.....	3	7	78	.....	.....	Lake Village.....	Louisiana
R. L. Houtz.....	South Alabama.....	14	362	.....	95	1	113	4	40	21	11	.....	3	21	148	1	3	Lapine.....	Alabama
Don C. Benson.....	North Kentucky.....	19	601	.....	11	39	73	33	801	73	12	.....	2	17	262	.....	.....	109 W. Gray St., Louisville.....	Kentucky
L. M. Nebeker.....	South Ohio.....	17	360	.....	64	198	102	.....	894	15	25	2	13	28	385	.....	.....	539 Betts St., Cincinnati.....	Ohio
H. Z. Lund.....	North Ohio.....	10	274	.....	830	136	.....	.....	666	12	27	7	1	10	202	.....	.....	41 Cheshire St., Cleveland.....	Ohio

## A JOYOUS GATHERING.

Logan Journal.

It was such a reunion as Logan has seldom witnessed, no loud demonstration or ostentatious display marked its beginning, only the quiet assembling of a little band which had stood together for the right in a far off elime; but no meeting of old comrades in arms was ever marked by more genuine brotherly feeling, or keener joy to its participants than this one.

When the train pulled in on Saturday bearing the visiting contingent there were scenes, pathetic and inspiring. Young fellows who had tramped together the roads of Tennessee, who had suffered and triumphed together for the truth's sake, and who had not seen each other since leaving the missionary field, jumped into one another's embrace, and danced away to their carriages, while others stood with clasped hands, their hearts too full for utterance.

The Logan contingent was on hand to receive the visitors and on Saturday the afternoon was spent in visiting the colleges and other points of interest. In the evening a ball was given in the Palace Hall, and all those present thoroughly enjoyed themselves.

On Sunday morning, or rather just at noon, a meeting was held at which the following officers of the organization were elected:

President—J. S. Sears, of Salt Lake City.

Vice President—Ralph T. Mitchell, of Logan.

Secretary and Treasurer—Samuel B. Thatcher, of Franklin.

It was decided to hold the next reunion in Salt Lake City next October.

In the afternoon the time at the Tabernacle was turned over to the young Elders. An account of the services appears elsewhere.

In the evening a meeting was held in the Fourth Ward meeting house, which was entirely too small to accommodate the throng which assembled there. The following programme was carried out:

Address—Elder H. L. Bair.

Solo—M. J. Ballard.

Address—C. A. Merkley.

Recitation—Miss Nellie Hayball.

Address—Elder A. H. Yonng.

Song—Miss Nora Eliason.

Address—Elder Soren Peterson.

Song—Miss Minnie Petersen.

Address—Elder H. E. Shriver.

Address—Apostle A. O. Woodruff.

The visiting members of the society were:

J. R. Halliday and wife, of Pleasant Grove.

W. E. Robinson, of American Fork.

George A. Smith and wife, of Salt Lake.

Nathan Tanner, of Ogden.

H. L. Bair, of Richmond.

Thomas W. Sloan, of Salt Lake.

John P. Jones, of Paradise.

A. H. Yonng, of Perry, Utah.

J. S. Sears, of Salt Lake.

H. E. Shriver, of Franklin.

S. B. Thatcher, of Franklin.

Joseph B. Woodward, of Wellsville.

C. A. Merkley and wife, of Fairview, Wyo.

A. R. Cutler, of Preston.

James Roskelly, of Smithfield.

T. H. Smith, of Paradise.

The Logan members of the Rennon Society are: R. T. Mitchell, Soren Peterson, Elias Kimball, Ariel Cardon, J. E. Everton, E. R. Needham.

## At the Tabernacle.

Services at the Tabernacle on Sunday were held under the auspices of the Union of the returned Elders of the East Tennessee Conference.

Elder Ralph Mitchell presided, and about him were grouped a dozen or more of the visiting Elders, forming as fine looking a group of young men as one often sees.

In opening the services the congregation sang the hymn, "Praise to the man who communed with Jehovah." Elder H. L. Bair, of Coveville, offered prayer. A selection by the choir followed, and then Elder Ralph Mitchell introduced as the first speaker

## Elder W. E. Robinson,

of American Fork. He told of the great joy experienced by Elders in meeting once more after having been separated for a period of time. "While President of the Eastern Tennessee Mission," said the speaker, "I had for a companion Elder S. B. Thatcher. I learned to love him, and no one but those who have been on missions can compare the great joy that swelled up in my heart and in his when we met once more." Elder Robinson then told in interesting detail of his call to and labors in the missionary field; relating incidents of the providence of God as manifested in behalf of the Elders in the mission field.

## Elder John R. Halliday,

of Pleasant Grove, spoke next. He, too, expressed his pleasure at being able to greet his old missionary comrades.

The speaker dwelt at some length upon the objects of the missionary reunion. "We do not gather particularly to instruct the Latter-day Saints," said he, "but we hope by our example to impress some idea of the greatness of the Gospel upon the minds of the young."

"Missionary work is a wonderful factor in the development of God's people. Every year we send out nearly one thousand missionaries, and of course as many return each year. These men have rubbed up against the many opinions of the world, and as a result a crystallization of all the ideas of the world will be found in Utah. This is not alone helpful to the individuals themselves, but also to the community at large."

## Elder Nathan Tanner,

of Ogden, was the third speaker. He bore a strong testimony to the divinity of the Gospel and voiced his pleasure at being present at the reunion.

## Elder Thomas W. Sloan,

of Salt Lake City, spoke next. He said: "There is great satisfaction in addressing a congregation of Latter-day Saints,

for no matter how strange to each other we may be, the Spirit of God which the Saints enjoy soon makes us friends. The world greatly misunderstands the Mormon missionary, and this fact makes it hard for some of the Elders to pursue their calling, but nevertheless I can say that the happiest moments of my life were those spent in spreading the Gospel in Tennessee." The speaker urged all young men to prepare for and strive to obtain a call to the missionary field, for there you will find the supreme joy of your life.

## Elder Elias S. Kimball

followed Elder Sloan. He said: "A man does not know the real joy of life until he has been out in the world seeking the souls of men. There is no joy that compares with it, and although, like other men, I love riches and the luxuries of life, down in my heart there is the knowledge that the greatest pleasure and satisfaction is found in laboring in the interest of God's work. Seek the Spirit of God, for it is more valuable than any worldly gift you can obtain. God is blessing us wonderfully, and from now on, if faithful, the Saints will make great strides in the knowledge that will not perish."

The speaker urged his hearers to repent and seek to walk always in the light of God's Spirit.

## Elder John S. Sears

was the next speaker. He but recently returned from the missionary field. He corroborated the statements of those who preceded him, relative to the joy found in promulgating the Gospel. "I traveled over 5,000 miles in the East Tennessee Conference and I was not compelled to go hungry or to want for a bed, and I can bear my testimony that God does bless and provide for those who put their trust in Him."

The missionary is called upon to make great sacrifices, but none realize so well that sacrifice brings forth the choicest blessings of heaven as the missionary.

Some of the Saints misjudge the returned Elders. The one who is gifted in oratory and is profuse of speech is apt to be credited with having performed an excellent mission, while his humbler and less gifted brother is looked upon as having done less good in the field. This is a mistake, as the unlettered, humble servant of God is frequently the best laborer in His vineyard.

The choir then sang and Elder Merkley pronounced the benediction.

Then take your fortune as it comes,  
Whatever God may give,  
And through the day  
Your heart will say,  
'Tis luck enough to live.

Liberality consists in giving to those who stand in need.

Lavish not your gifts upon those who are overloaded.

Be kind without partiality; amiable without hypocrisy.